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# *The Honour, Happiness, and Safety of UNION*

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# SEMON

Upon the Uniting

# ENGLAND and SCOTLAND,

Preach'd at the Parish Church of  
St. James Clerkenwel, May 1. 1707.

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By D. PEAD, Chaplain to His Grace  
John Duke of Newcastle.

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## EZEKIEL XXXVII. 22.

*And I Will make them one Nation in the Land, upon the Mountains of Israel, and one King shall be over them all: and they shall be no more two Nations, neither shall they be divided into two Kingdoms any more at all.*

**T**HE great and wise Governour of the Universe hath so done his Works, that they ought to be *had in remembrance*; and who so wisely observes them, will soon understand the loving-kindness of the Lord. Blessed be his Name, to the terror of our Enemies, and our own Admiration, such a Work is wrought in our Days, of which, that you may have full Information, I will lead you to this Chapter, where you may learn from the Prophecy concerning the Jewish Government, what God hath done for ours.

In this Chapter we find Three Parts.

- I. *The wretched and disconsolate Condition of the Jews, at this time; they were as dry Bones.*
- II. *Their Prosperity or Recovery out of that unhappy state; These dry Bones shall live.*
- III. *The Continuation of this their Prosperity; they shall be united under one King, and shall not be divided into two Kingdoms any more.*

By looking into this Glass considerately, we may discern our selves, and become so acquainted with our past and present Circumstances, as chearfully to Praise God, and to own, that truly God hath done great things for us.

- I. We will briefly reflect upon the disconsolate Con-

Condition of the *Jews*; this is set forth by way of Similitude, ver. 1. The Prophet was in a Vision lead into a Valley, where he beheld nothing but dry Bones; and as he was ruminating upon this Melancholly Prospect, he hears a Voice speaking unto him, ver. 3. *Can these dry bones live?* What dost thou judge of this sight, Oh Son of Man! Seems it probable, or canst thou think it possible, that these dry Bones should live?

We know not what Answer the Prophet might have made, had he not known it was his Voice whose Hand had conducted him thither; knowing this therefore, he rather chose in silence to attend his Determination, than to deliver his own Opinion: His Discretion and Modesty were not lost, for immediately God (as he usually does) reveal'd to his Prophet his secret Intent, saying, they should live, and declaring hew, ver. 5. *I will cause breath to enter into them and they shall live.* *Can any thing be too hard for the Almighty?* The Prophet could see no reason why these Bones should not live, seeing God would breathe upon them. But we are to understand, these Bones represented the *Jews*; and that which is more observable is, they were compared to *Dry Bones*, to Bones wanting Sinews, Flesh, and Skin to cover them.

In the days of *Feroboom* the Jewish Nation was divided into Two Kingdoms, *Judah* was the Name of that which belonged to the House of *David*, and *Ephraim* being one, and a Chief, stood for the Ten Tribes that revolted to *Feroboam*; this Division whetted and exasperated the *Jews* one against another, the sad effects whereof the Prophet describes by the Envy that *Ephraim* bore to *Judah*, and the Vexation that *Judah* gave to *Ephraim*; Men easily fall from Love and Hatred once conceiv'd, brings forth Spite, and Spite Bars up always to Reconciliation; to that height of Malice did this Division transport these People, that they made Alliances with Foreign

Powers, that so they might the better destroy one the other: An Instance hereof you find 2. *Kings* 16. 5. *Pekah*, the Son of *Remaliah* and King of *Israel*, entered into a strict Confederacy with *Rezin* King of *Syria*, in hopes by their united Strength totally to subdue the Kingdom of *Judah*.

Thus it was in those Days, thus it has been ever since, and thus it is like to be while the World lasts, where there are Divisions.

By Nature and Blood all Men, though never so different for Shape, Colour, or Stature, tho' never so contrary for their Religion, Humours, Customs, or Conversation, tho' never so remote for Place and Situation, are nearly related; for saith not the Word, *Acts* 17. 26. God hath made of one Blood all Nations of Men; yet as if Affinity serv'd rather to incense than suppress Mens Heat and Fury, the greatest Cruelty and Barbarities have been most frequently transacted between such as have been the nearest in Relation. The *Jews*, by means of their Division, being arriv'd to this rancour of Spirit, what wonder that God laid them open to the Bone, suffer'd them to be speil'd of all their Authority, Wealth, Honour, Freedom, and Strength, and whatever was worth the having?

And now, to speak to our selves, What is it, my Brethren, but the Lord's Mercy, that we have not long e're this been made like unto them? for our National Discords, our Implacable Hatred and Animosities, have deserv'd the same Judgment.

To look a little back, when *England's* Honour was divided into two Houses, the one *York* the other *Lancaster*, the Chief of these Houses distinguish'd themselves and Followers by wearing two several colour'd Roses, *Lancaster* a Red, and *York* a White: The occasion of this distinction, Historians tell us, was, two such colour'd Roses were found growing upon one and the same Bush. Who will not say, it was a thousand

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Pities that a Flower so Beautiful and Fragrant should be abus'd to such foul Purposes? though the Colours of the Roses were different, yet they grew on the same Tree; which had it been well consider'd by those descended from the same Stock, might have prevented their Dissention. But instead of so doing, the Discord, ( which at first was fomented by Ambition and Envy ) notwithstanding Affinity and Consanguinity, was prosecuted with that Rage and Fury, that no less than Fourscore Princes of the Blood Royal fell thereby; and double the number of other Warriors, to what was lost in the two Famous Conquests of *France*.

But to advance yet nearer to the Matter in hand, Nature hath planted the Two Kingdoms of *England* and *Scotland* so contiguous, that nothing parts them but a River, and that none of the largest; yet neither Similitude, Commerce, Interest, nor Religion, have been sufficient, till this happy Day, so to conjoin the Subjects Hearts, but that, as it is reported of the *Danube* and *Sava*, two Rivers in *Hungary*, though their Streams run together in one Channel, for sixty Miles, yet they do not incorporate, but the former is clear, and the latter continues thick and dirty. Nature's Partition between the two Kingdoms is, as I said, a River, but the Envy and Ambition, the Rage and Fury of the Inhabitants, have placed *μέγα χάσμα*, a vast Gulph between them, a Gulph so wide, as has put a stop to all loving and faithful Entercourse for many Years.

Solomon's Words have, in this case, been verify'd, *Prov. 18. 19. A Brother offended is harder to be won than a strong City, and their Contentions are like the bars of a Castle*, not only strong but inflexible; the meaning hereof is, when Brethren Quarrel, the Bars of a Castle will as soon yield as either of them. Insomuch, that Histories declare more Blood to have been shed, and greater Devastations made between these than

any other two Kingdoms in the World; the Borderers on both sides never yet neglected (if the least opportunity presented) to write their irreconcilable Hatred in bloody Characters, witness the Rapes, the Thefts, the Burnings, the Murthers, nay, the Fleaing and Torturing one the other, which have been frequently found among them. There is yet another particular, which demonstrates how low we were brought by our Division, and the ill Consequences thereof; for in this tedious War with the French, wherein not only the particular Interest of this Island, but the Liberty of all Europe was disputed, how little help hath *Scotland* afforded to her Sister *England*! We may here properly apply the words of *Holy Writ*, *Judg. 5. 15.* *For the divisions of Reuben there have all along been great thoughts of heart;* and of two Reasons principally; one was, knowing the misunderstanding that was between us, constrain'd us to shorten our Arm, not daring to send abroad the Force we otherwise might have done, lest we should have wanted them at home. Again, Experience had taught us, that our Enemies had divers times found a Postern in *Scotland*, whereby to infest *England*; and therefore we could not but entertain some Thoughts and Apprehensions of its being so again; and doubtless so it had, had not the Enemy lost his Golden Key.

And, in a word, for want of a firm and hearty Concurrence between us, this War hath made these Kingdoms like dry Bones; dry of Men, dry of Money, dry of Courage, dry of Patience, and what can be liker dry Bones than this? And had not God by his wise and gracious Providence heal'd our Breaches, and united our Divisions, they must, e're long, have caused our final Subversion and Overthrow: But to the Astonishment of all that hate us, and to the Comfort of all her true Sons and Friends, that pray for the Peace of Great-Britain, *Scotland* is in a most Religious and Solemn manner united to *England*, and

and We are beconie one, knit together in the strictest Bands of Religion, Love, and Interest. So I pass to the next Particular.

II. Their Prosperity or Recovery out of that forlorn and wretched State into which their Divisions had brought them. Here I hold it not improper to remind you, these distressed People had no other Comfort than a Promise or Sign of what was to be, but ours is before us, we have it in Possession.

The Divisions and Feuds kindled and cherished among the *Jews* had quite ruin'd their Government, they were now Captives at *Babylon*, and so little hopes of outliving their Thraldom, that the Priests and Levitical Singers, whose Office it was to Praise God with Musical Instruments, had hung their Harps upon the Willows, despairing of any further occasion for them: Thus were they as dry Bones. But the Lord was now about making those Bones to rejoice; for,

1. He Promises by the Mouth of his Prophet *Ezekiel*, ver. 12. to open their Graves, i. e. to knock off their Chains, and to bring them out into their own Land.

2. He Promises that He would so unite them, as that there should be no more Divisions nor Discords, no more Emulation or Strife heard among them; but that they shculd henceforward live as One People, having One God, One Governour, One Faith, One Mind and Heart; and this the Prophet was authorized to represent unto them in a Figure; for he was commanded, ver. 16. to take two Sticks, upon one to write the Name of *Judah*, on the other *Ephraim*; and ver. 17. he was to hold these two Sticks, thus inscribed, in one of his Hands, and was promised that there they should Incorporate and become One, ver. 19. and this Union of the two Sticks was to signify, that God by his healing Spirit would make the two Kingdoms one People.

Two Sticks, *ῥάβδοι*, among the Greeks, signifies the same with *Fasces* among the Romans, *viz.* an Ensign of Power and Authority. It was a Custom of old, that Rods or Sticks were borne before Princes and Rulers, to intimate their Authority, and to signify that they were deputed by God for the Punishment of Evildoers, and for the Praise of them that do well. So that by the two Sticks are typified the two Kingdoms; and by the Sticks growing together and becoming One, that these two Kingdoms should unite under one King and Governour.

The same thing is now actually come to pass in our Days, Henry the Seventh was the happy Instrument of uniting the two Roses, and afterwards bore for his Badge the Red within the White, in token of the Union; but Queen ANNE God hath chosen to unite the Rose and the Thistle, and (as I am inform'd) has order'd both to be join'd together under the Imperial Crown of Great-Brittain, to demonstrate the intire Union of the Two Kingdoms.

Oh Glorious Work! Oh blessed Day, that we hear this good News! I may truly say, many Kings and Holy Men have desired to see this Day, which you now see, and were not permitted. King James labour'd strenuously in this Province, but could not compass his Desire, and yet he was reputed the Oracle of his Time for Wisdom; to pass over the Reigns and Attempts of this nature, of both the Charles's our late Glorious King, (for whose Memory I must ever preserve a profound Veneration, as long as I can distinguish between Protestantism and Popery, Freedom and Slavery) was zealous to a Miracle in this Point; yet though God granted him to rescue Distressed States and Kingdoms out of the Hands of the great Usurper, He conceded him not this Honour, but reserv'd it as a particular Pledge of his extraordinary Favour to our Gracious Sovereign Queen ANNE, to her He has granted, that She should both

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tread down her Enemies, and unite and strengthen her Subjects.

Is it such a Rarity to join two Sticks? What is it then to cement together two Kingdoms? Two Kingdoms which had for many Years lived in an inveterate Hatred; two Kingdoms, in either of which were *Boutefaus*, more than enough, to blow the Coals of Dissention. Was it a kind of Miracle that two Sticks should grow together in the Prophet's Hand? What is it less, that two Kingdoms of such perverse Tempers, should thus happily be united in the Hand of our QUEEN? When that mighty Prince, I dare mention, fell (upon whose Sword Victory took a pleasure to attend) our Enemies concluded God had forsaken us, and that now was their Time to pursue, overtake, and make an end of us: But to prevent their Rage and Malice, God has been pleas'd to raise up a *Nursing-Mother* in our *Israel*, who is *in utramque parita*; She prevails in the Field, and persuades in the Council; before Her her Enemies must either Fall or Reconcile.

III. The last Particular is the continuation of this their renewed Prosperity.

Summer is pleasant and delightful, in that it succeeds the cold and bitterness of Winter, but no sooner doth the return of that possess our Minds, but the pleasure of this Abates: So though Prosperity be welcome, yet it is generally proportionable to its duration. A short liv'd Joy does not much affect the Soberer part of Mankind, though others may be pleas'd with a Feather which the next Gust will be sure to blow away.

The Mercy here promis'd is a durable Mercy, it was calculated for the time to come; *They shall be Redeemed from Thraldom, be brought back into their own Land, and united into one Kingdom, never more to be divided;* so that this Promise is entail'd upon Posterity, and was not to terminate in an Age, in a Reign or two, but

but was to endure to succeeding Generations; was to last for ever, they should never more be divided into Two Nations; *Ephraim should no more envy Judah, nor Judah any more vex Ephraim.*

And after this manner, God be thanked, it is with our Union; all that formerly was effected, was the Uniting the Crown of *Scotland* to that of *England*, during the Reign of the Family of the *Stuarts*: but now they are annex'd for perpetual Generations; so that the Children yet unborn may (and doubtless will) rise up and bless God for this signal Favour vouchsaf'd to his Vice-Regerent, now, more truly than ever, *Queen of Great-Britain*. We have formerly read of an Heptarchy in this Island; but now, praised be God, it is one Great and Glorious Monarchy, God in his good Providence continue and establish it so, and let all the People of both Nations say, *Amen.*

Now some, peradventure, may reflect and say, the Comparison between the *Jewish* and *English* State is fair, but they want to know what is the advantage of this Union; especially because the Thanksgiving is so general. A satisfactory Answer may be given, but I hold it necessary first to speak a word or two to those Salamanders who delight in the Fire of Division and Strife, whose Eyes, whose Tongues, and Pens are Evil for no other Cause, but that God hath been so exceeding Good and Gracious.

Union is no less than the Glory and Wonder of Heaven, and the Preservation of the Earth; and yet how is this most admirable Blessing undervalu'd and slighted by some Inconsiderate Persons? What Christian does not Adore the Three in One, the glorious and blessed Trinity, and that because of this Mystery, though they are Three Persons, they make but One God?

Union! thou art both the wonder and delight of Angels; for with what Complacency and Satisfaction

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did they behold that Mysterious Union, when the Son united Humanity to his Deity ? 1 Pet. 1. 13. *The Angels desired to look into it, ἐμθύμουσεν Ἀγγέλος μεραρχῶν* the word implies, their Joy was so great at this Union, *quod prono capite accurate introspiciebunt*, they bowed themselves, as it were, to have a full sight of it, so great was their Admiration.

Union! thou art among Men the very Basis of Peace and Comfort: Union is also a great Promoter of Divine Service. This is the Glory of true Religion, for that Religion can be of little Value, which doth not unite the Professor to the God he Worships, as well as the Worshippers into one Body.

What shall I say? Thou, even Thou, Oh Union! art the consummation of the Christians bliss; for as by Faith they are here united into one Flock, and one bread so in their perfect Estate they shall be Co-heirs with the Son of God in his Kingdom of Glory.

Unity was held in such Reputation with the Stoicks, that they accounted it one of the Beatitudes. And *Empedocles*, one of no mean Character, profess'd to believe, the Continuance of Things depended upon their Concord.

But though such glorious things are spoken of Unity, yet the present is hardly represented.

### 1. Upon the disparity of Circumstances.

I will consider the Union of the Two Kingdoms under the Notion of a Marriage; and taking it thus, Some are Offended, counting we have the worst of the Match, and are Married below our Honour and Dignity. It is true, such a sordid Spirit reigns in some, that altho' the Party espoused be Mistress of the greatest Endowments, and the most excellent Qualifications, yet if there be not withal a plentiful Portion, they Judge the Marriage a Disparagement; yet, however, we know Men of generous Souls have different Sentiments in this case. But will any say,

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the two Sticks which the Prophet held in his Hand were of equal Dimensions? Why do not these prescribe to the Sun where he should dart his Rays? Besides, the Moon, not the Sun, abates in Light when they draw to a Conjunction.

Had this Marriage been made with *France*, it is more than probable these very Persons would have given their free and full Consent; and yet what Mountains of Gold or Silver would they have found there more than in *Scotland*? they might have met with finer Words; but, I presume, less Sincerity.

It is enough to satisfy all Sober Persons, that this Union is intended for the mutual good of both Nations, otherwise Her Majesty and Council, the Parliaments of both Kingdoms, and so many Noble and Worthy Patriots would not have been so zealous and intent, so diligent, so cautious, and yet so expeditious, in preparing and establishing it.

2. Others would approve of this Union, did they not apprehend danger to the Church thereby.

I question not but these would be accounted so hearty for Episcopal Government, that their Zeal had almost consumed them. I have not time to examine, whether their Zeal be according to Knowledge, but I firmly believe their Fear is without Reason.

It is true, *England* and *Scotland* are become one Nation upon the Mountains, but neither of them are above the Mountain upon which the House of the Lord is established; for that is in the top of all other Mountains.

Why should any be frightened, and conclude, that because the Kingdoms are united, therefore the Kirk of *Scotland* must over-run the Church of *England*? Is our Doctrine less Orthodox, or our Discipline less consonant to the Primitive Constitution now than heretofore? Or are the Minds of People become so fickle,

fickle; as of a sudden to leave the good old way? I wish there were no more cause to suspect the ground of this Uneasiness to be the Boanerges Fear the Wisdom of both Parliaments have taken such Care, that all their thundering for the future shall be but *Bru-tum fulmen*.

How hardly does any Master resent the least Pretensions of his Servant to greater Wisdom and Judgment than Himself? yet there are divers who dare offer that measure to their only Lord which themselves would reject; for Christ permits the Tares to grow up with the Wheat unto the Harvest, but they will have them plucked up immediately.

He deserveth not the Name of Prudent who, in Company and Conversation, can comport with nothing but what is agreeable and pleasing. The sincerity of his Religion also is questionable, who accounts all that differ from him in Opinion, no better than *Publicans* and *Sinners*; and treats such as he accounts Tares, in courser Language than a Pious *Moses* did the Enemy that sows them.

Did Men truly govern themselves by Christian Principles, I cannot think it impossible that Unity of Affection and Diversity of Opinion should cohabit; there is a Contrariety in the Elements, and yet a mutual Agreement.

I look upon it as abundantly satisfactory to all that delight in Peace, that those Honourable Persons who manag'd the Treaty of Union, when they condescended to allow Liberty of Conscience, have made a sufficient Provision that that Liberty shall not be used for a Cloak of Maliciousness.

I now come to set before you some of the Advantages of this Union.

1. Look upon it judiciously, and you will find the great Design to be Love and Peace; the uniting the Parts is for the composing and preserving the Whole;

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Who then can doubt its being a Blessing sent us from Heaven? for from whence else proceed good Gifts? God is Love, and all that are born of God delight in Love. Who is the God of Union but our God? The Prince of the Air is for promoting Discord and Variance, Strife and Envy in others, though not in his own Kingdom.

Moreover, if we consider how Obstinate and Perverse some in both Kingdoms have been to every Motion of this kind, we can attribute this Work to none but God, he that maketh Men of one House to be of one Mind, hath at last made the People of Two Nations unite into one Kingdom.

It is God, and God only, that can perswade *Japheth* to dwell in the Tents of *Shem*, Gen. 9. 27.

It was the Honour of *Jerusalem*, that she was as a City at *Unity in it self*; and why shall it not be accounted *Brittaine's* Glory and Happiness, that She is now at *Unity* in her self.

2. This Union of the Two Kingdoms may prove an happy Expedient to unite the Hearts and Affections of the Inhabitants.

Providence, by knitting the Kingdoms together, has read a Lecture of Love to the People, and taught them what becomes them, *viz.* to be of one Heart and of one Mind. Our Lesson from this Day is to Love as Brethren, to Love as *Brittains*, to Love as Members of that great Empire, of which Queen *Anne*, next under God, is suprem Head and Governess.

We are all of one Blood, the same Hands have fashioned us; we are all Sheep of the same Pasture, we depend on the same Providence, we walk on the same Earth, breathe in the same Air, are lighted with the same Sun, and are covered with the same Canopy; we acknowledge the same God, and trust in the same Saviour; what therefore God hath thus joined together, let neither Folly nor Malice, Men nor Devils, put

put asunder, but may the Union remain indissoluble unto the Dissolution of all things. Our Enemies Maxim is, *Divide & Impera*, Divide and Subdue; let ours be, *Quos Deus coniunxit nemo separat*.

3. This Advantage we may hope for, and I believe our Enemies will count we have gain'd it, i.e. Strength and Power. When two are united into one, that one must be stronger than either; nay, than both were before. Weak things conjoin'd become stronger; and therefore as pleasant as some make themselves with the uniting of the *Rose* and the *Thistle*, accounting the *Thistle* a low and contemptible Weed, yet I fancy there will be an encrease of Strength by the Conjunction; for before it was *Armat spina Rosas*, but now thereunto is added, *nemo me impune laceſſit*; so that now we are doubly guarded. Were we to look upon the *Thistle*, as some do, that they are good for nought but Asses, yet this should not make me repent the Union, the Milk created by that Fod being so Restorative.

We read of the *Leviathan*, that it is a prodigious strong Creature, and according to *Job*, cap. 41.16,17. his Strength seems to lie chiefly in the closeness of his Scales, no Air can come between 'em; it is usually taken for an Argument of the closeness of things, when we can say, we cannot put a Finger between; but when we say, not an Hair, this shows them closer yet: But so close are the *Leviathan's* Scales, that the Air, as subtle and penetrating as it is cannot pass between them: It is not the multitude or greatness of his Scales, but their closeness, that renders him safe. In like manner, I hope we are cemented and set together, so close, that no Air of Envy, Treachery or Malice, can ever intervene to make a Breach.

I shall therefore conclude with the Advice of dying *Scylarus* to his Sons; he ordered Arrows to be brought before

before him, which done, his Command was, they should be tied close in a Bundle, then he directed his numerous Sons to try their Strength in breaking them, which every one essay'd, beginning at the eldest to the youngest, but it was by all found impracticable: So, said he, my Sons, if you hold together, being united in a Band of Cordial Love, it will be as impossible to hurt you; but if you permit Jealousies and Piques, Whisperers and Tale-bearers to divide you, you will easily be broke and ruin'd. Providence hath now bound this whole Island in a Bundle, united them all into one Kingdom; if therefore harm befall us it must proceed from our selves. *Which God of his infinite Mercy prevent, for the sake of Jesus Christ our Lord.* Amen.



**F I N I S.**

